177 formerly had a few riding oxen. Both of these are due to European
492 contact. The Tsimahety, at the northern end of the plateau, use oxen as pack animals and apparently have done so since pre-European times. The loads are placed in cloth bags, which are slung across the animal behind the hump, one hanging on each side.

233 It is safe to say that if all the cattle belonging to the Tanala
556 Menabe were destroyed over night, no member of the tribe would miss a meal or suffer any other serious hardship. Their loss would be somewhat more serious to the Ikongo, but they would still be able to get along quite well without them. In spite of this lack of practical value, cattle are everywhere of great social importance.
[454] With the possible exception of slaves, which no longer exist, they represent the only form of interest-bearing investment possible under native conditions. Every man tries to accumulate as many as possible and his standing in the community is largely determined by
[777] the size of his herd. Charms to increase the fertility of cattle are common and cattle are only sold or killed in case of absolute necessity. They are regarded almost as members of the family and the idiosyncrasies of each animal are well known. One informant told me that they are the only animals which possess souls. They are not regarded
[782] as sacred, but the killing of an ox, either as a sacrifice or for meat, is an integral part of practically all important ceremonies.

685 Although the Tanala consider ordinary theft as one of the most
556 serious of all offenses, cattle stealing is regarded as honorable so long as the members of one's own village are not molested. In fact, it is considered a proper occupation for a young man of spirit and offers an easy road to wealth and advancement. The native attitude is comparable to that of our own Plains Indians toward horse
[721] stealing. Cattle formed the most important part of the spoil in warfare and a successful theft was in the nature of a war exploit. European efforts to suppress it have rather heightened the thief's prestige by increasing his hazards.

541 Bull baiting and watching fighting bulls were both important
764 sports in pre-European times. They still persist, but are becoming rare. I could get no information on bull baiting among the Ikongo, but it was probably a regular part of important funerals there, as among the Menabe. In the latter group it was customary, in the course of the funeral festivities, to drive up one or two bulls. These were baited by the young men, who would incite them to charge and then avoid their rushes, swing by their tails, leap on their backs, etc. A favorite trick was to await the charge, catch the bull's

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

horns and vault over his head, alighting on one's feet. The present natives say that the sport was designed to give the young men a chance to exhibit their strength and agility, but its almost exclusive association with funerals suggests that it may once have had a deeper significance. A good bull baiter enjoyed considerable prestige and there were numerous charms to insure success in the sport. 541 [764]

Watching fighting bulls seems to have been a commoner sport among the Ikongo than among the Menabe. There, villages would pit their best bulls against each other and wager heavily on the outcome. The men of the two villages would line up on opposite sides of the arena and beat the ground with heavy sticks to encourage their bulls. Excitement ran high and the meets often broke up in a fight.

In order to incite the bulls a young heifer was sometimes led up. Another method was to collect ticks filled with blood from the bulls themselves. A small patch of ground in the center of the arena was torn up as though bulls had been fighting there and the blood from the ticks squeezed out on it. It is said that when the most cowardly bull saw and smelled this he would stand and give battle.

Goats are much less numerous than cattle and several of the Tanala gentes have taboos on raising them. The few animals I saw were large and shaggy, with long, well-developed horns. Most of them were black, but with a few black and white individuals. Goats are never milked and rarely killed for meat. As far as I could learn, they are never employed for sacrifices, although the gentes who raise them have no taboo against this. 231

Chickens are numerous in all villages and are the main source of fresh meat. No breeds are recognized and those I saw were of all sizes and colors. They are fed with the refuse of the rice pounding, but have to forage for most of their food and are, in consequence, lean and athletic. Eggs are considered a delicacy. Nests are made for the hens by splitting and spreading one end of a six-foot section of large bamboo, interweaving other bamboo splints to form a crude basket (Fig. 2, b). This is lined with straw. The nests are planted in the ground close to the sides of the dwelling. The overhanging eaves protect them from rain, while the smoothness and height of the bamboo give protection from snakes and other vermin. Sitting hens are usually kept in a corner of the dwelling. Hens with chicks are brought into the house every night until the young are old enough to fly. Grown birds roost on the roofs or in low trees. There are no wild chickens. 235 262

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

782 [437] Chickens are much used for small sacrifices, such as those made in fulfilment of vows. Usually only the head and feet are actually offered, the rest being eaten by the sacrificer. They are also largely used in payment of fees to midwives, circumcisers and medicine-men. [541] Cock fighting, which is an important sport in the plateau, seems to be rare or lacking among the Tanala.

235 *Dokotra*, the large native ducks, are valued much more than chickens and can be bought only at exorbitant prices. They are relatively rare and I never saw more than four or five in a village. Their eggs are considered a great delicacy. They usually sleep and nest in the dwelling.

PETS

231 The Tanala are moderately fond of pets. The *zafimbato*, an animal much like an ordinary tabby cat in size, color and general appearance, is sometimes caught young and tamed. It is allowed to run free and helps to keep down rats and mice. The natives say it does not breed in captivity. Apparently it will cross with the ordinary domestic cat, a recent introduction, but I could not learn whether the offspring are fertile.

In nearly all the villages I saw pet lemurs. Three or four species were represented, a medium-sized gray animal and the large black and white lemur being the commonest. They were always kept tethered by a band around the waist. They seemed to be imperfectly tamed, although this may have been partly due to my being a white man. However, I never saw a native attempt to fondle one and I was often warned that they would bite.

In the southern part of the Menabe territory I saw a few birds kept in cages of open wicker work. These were usually hung up outside, under the eaves of the houses, but I saw one fastened to the top of a long pole. The birds were small and looked like larks or thrushes. Although parrots are common in this region, they do not seem to be kept as pets.

HUNTING

224 [136] The heavy forests of the Tanala country contain many sorts of small game but the only large species are the wild pig and *fossa*, a cat-like carnivor related to the genets. These will attack a human being when cornered, but are not dangerous ordinarily. There are a few Tanala families who live in the forest and subsist entirely on game and wild plants, but they are not numerous. There are no hunting tribes and no individually owned hunting territories. The

526 both the loser's shoulders touch the ground simultaneously. The wrestlers display more strength than science and apparently there are no named grips. Strangling or striking an opponent is considered unfair, but there are no other fouls and injuries are not uncommon. The bystanders act as umpire and will separate the contestants if they lose their tempers. However, the Tanala seem to have a fairly strong sense of fair play and the loser usually takes his defeat very good-naturedly.

The Tanala Menabe rarely do "catch as catch can" wrestling, preferring two milder forms of the sport. In one of these the contestants stand facing each other, seize each other round the waist, and try to trip each other. In the other, a man stands with his right arm extended and elbow bent, the clenched fist being held in front of his face. His opponent seizes the wrist with both hands and tries to throw him off balance. If he moves his feet, he loses the bout. This sport is also a favorite with the Betsileo. Both these forms of [764] wrestling are indulged in at funerals, but simply as a part of the general jollification.

Boxing is almost unknown, although it is a favorite sport of both the east coast and plateau tribes. In this boxing, blows are delivered with a wide swing, not from the shoulder as with Europeans. Although the fighting looks clumsy, the blows arrive with great force and I have seen both bones of a man's forearm broken in attempting to ward one off. Fighting with the feet, which the Imerina have brought to a fine art, is quite unknown to the Tanala.

Bull baiting should also be mentioned among athletic sports, [554] for it is regularly practiced at funerals and a good bull baiter possesses great prestige. A description of it will be found in the section on Domestic Animals.

● 541 Watching fighting bulls was a favorite amusement in ancient times, but seems to be rapidly becoming obsolete (see Domestic Animals). As far as I could learn, other animals were rarely pitted against each other. There is no systematic cock fighting here, although it was common among the plateau tribes.

524 There are a few games. Small children play a game with buttons or shells, etc., on a series of irregularly drawn connected rectangles. The pieces represent various members of a family: the husband, wife or wives, and the children. The husband is usually represented by a long, pointed object and the wives by round ones. Each piece represents the same individual throughout the game. The player moves them about the diagram at will, acting out long and com-